



OUR MORALS FOLLOWING THE **PROPHET'S** **PATH**

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By Abu Abul-Allah Al-Nawan

Designed and Directed by Rasoulallah.net Team



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Merits of Good Manners

Alhamdulillah and all praises be to Allah, the Bestower of benevolence, bounty and generosity to his servants. He is the Giver of countless blessings to all creatures and creations. He is the Generous and the Benevolent whose graces are visible and invisible. Thanks and praises to him at the beginning and at the end. All thanks be to Allah. We give gratitude to Him, we seek His help and guidance, and we ask for His forgiveness.

Praise be to Allah the Lord of the worlds, we glorify Him, seek His help, ask for His forgiveness and return to Him in repentance to Him. We seek refuge in Allah the Almighty from our faults and iniquities. He whom Allah guides, is rightly guided, but he whom Allah sends astray, you will find no guide for him. I bear witness that no god but Allah, and I bear witness that Muhammad (Peace Be upon Him) is the servant and messenger of Allah.

We thank Almighty Allah and all the Praises and Blessings be on the Prophet Muhammad (PBUH), the master of the messengers, the imam of the pious and the final prophet. He is the final messenger, the leader of goodness and the messenger of mercy.

Having good manners is a trait of the prophets, truthful and righteous people. High degrees and ranks are achieved by following good manners. Almighty Allah devotes a verse in the Qur'an about the manners of the Prophet (PBUH), it relates all the high morals and best of manners to the Prophet (PBUH). Allah says in the Qur'an: "And verily, you (O Muhammad) are on an exalted standard of character." (Al-Qalam: 4).

Having good manners in Islam is of a high status and favorable position. There are many texts that praise the good behaviors and encourage following and adhering to them. The Prophet (PBUH) said: "The believers with the most perfect faith are those with the most perfect conduct and manners. And the best ones amongst you are those who are best to their

families.” (Al-Tirmidhi) The Prophet (PBUH) said: “Mankind has not been given anything better than good manners.» (Sahih al-Jami')

Narrated Anas Ibn Malik (RA) that the Prophet (PBUH) said to him: «I command you to be of good manners and remain silent for long periods of time, because by Him whose hand is in my soul, the creation cannot beautify themselves with anything better than these.»

Good manners mean smiling at people's faces, helping them, doing goodness, treating people with kindness, and not to hurt anyone. In short, they are every positive conduct by Muslims such as good words, forbearance, anger suppression and forgiveness.

Now let's look at the great reward and absolute goodness of people with good manners:

* Having good manners and character is the heaviest good deed in your Balance according to what the Prophet (Peace Be upon Him) said: «Nothing will be placed in the Balance (in the Day of Resurrection) heavier than good conduct.» (Al-Tirmidhi no. 2003; al-Albany no. 5721, classified it as Hadith Sahih)

* Having good manners and character makes you the most beloved and closest to the Prophet (PBUH) in the Day of Resurrection. The Prophet (PBUH) said: «The most beloved of you to me and the closest of you to me in the Hereafter are those of you who have the best manners; the most hated of you to me and farthest from me in the Hereafter are those of you who have the worst manners, those who speak and do not even care about what they are saying» (Sahih al-Jami)

* Having good manners and character is the way to enter Paradise and reach the highest status in Paradise. The Prophet (PBUH) said: “I am a leader, in a house in the lowest place of Paradise, of the people who leave the argument even they were right. I am a leader, in a house in the middle of Paradise, of the people who leave the lies even though I

was a joke. I am a leader, in a house in the highest place of Paradise, of the people who have high morals.” (Narrated by Abo Dawood, hadith no 4800, approved by Al Albany in Sahih Attargheeb, hadith no 2648)

* Having good manners and character will enable the Muslim to reach by them the rank of the person who always prays at night and fasts during the day. The Prophet Muhammad (PBUH) said: «The person of good manners will get the same reward as the person who prays during the night and fasts during the day» (Sahih Al-Jami)

* In another hadith the Prophet (Peace Be upon Him) mentions the reward for one who is a musaddat, the one who is always trying to fill in the gaps between other Muslims by being social, friendly, and having good manners. He (PBUH) said: «The Muslim who is musaddat reaches the darajat as-sawwam al-qawwam.» Sawwam is the one who continually fasts and the qawwam is the one who continually stands in prayer. So the Muslim who is very social, has good manners, and is fulfilling the rights of his brothers reaches the level of the one who continually fasts and prays just because of his good manners.

My dear Muslim brothers and sisters! How many good deeds have we missed by our heedlessness of the greatness of good manners? This is an invitation to get the highest rank in the present life and in the Hereafter by following the best conduct and praised attitude. We should lead and encourage ourselves to follow good manners and strive for having them. By this, we will be following the best human and greatest role model of humanity, the Prophet Muhammad (Peace Be upon Him). We should follow his example of how he treated his wives, his children, his neighbors, his companions, the Muslims and even disbelievers and infidels.

In this series “Our Morals following the Prophet’s Path,” we will talk about a number of the highest morals that Islam urges people to follow to get the highest reward and rank.

Please stay with us

Honesty

Honesty is a great trait in Islam; it is one of the foundations of the religion.

Among the meanings of honesty is devotion in worshipping Almighty Allah, being honest in belief and never to abandon this trust of being sincere and faithful Muslim.

It is also a great obligation carried by man, while the heavens, the earth and the mountains refused to bury it because of its weightiness and greatness. Allah says in the Qur'an: "Surely We presented (Literally: set before) the Trust (i.e., Trust of devotion) to the heavens and the earth and mountains. Yet they refused to carry it and felt timorous about it, and man carried it. Surely he has been constantly unjust, constantly ignorant." (Al-Ahzab: 72)

What is honesty?

Honesty is giving, fulfilling rights and keeping them. The Muslim has to give each person his right.

Honesty Status

- 1- Almighty Allah praises the believers for their honesty and trustworthiness. He says in the Qur'an about them: "And they are the ones who pay heed to their deposits and their covenant." (Al-Muminun: 8)
- 2- Honesty is a trait in character of the Prophet (PBUH), he was called before prophethood as "the truthful, trustworthy man".
- 3- Honesty is a sign of faith and betrayal is a sign of hypocrisy. Narrated Abu Huraira that the Prophet (Peace Be upon Him) said: «The signs of a hypocrite are three: Whenever he speaks he tells a lie; whenever he is entrusted he proves dishonest; whenever he promises he breaks his promise.» (Sahih al-Bukhari).

4- Honesty is the best grant from Allah to his worshipper. He should not grieve for any difficulty or turmoil if he is characterized with an honest approach. Narrated Ibn Omar (RA) that the Messenger of Allah (PBUH) said: "If you have four things, don't worry about anything you missed in this world: Truthfulness in speech, preserving one's trust, good conduct and purity of food." (Musnad of Imam Ahmed)

Kinds of Honesty:

Honesty has several kinds such as:

Honesty in Worshipping:

Adhering to the commands and obligations set on the Muslim is part of his honesty. He should fulfill these duties obligated by Almighty Allah sincerely aiming for the reward of the Creator.

Honesty in Self-Preservation:

The Muslim has to be aware that limbs and organs are trusts that should be kept safe and preserved. They should only be used in obedience not any action that angers Almighty Allah.

Honesty in Trusts:

Keeping trusts and returning them to the owners when they ask for them is a reflection of honesty. Almighty Allah says: "Surely Allah commands you to pay deposits back to their qualified family (i.e. the owners) and, when you judge among mankind, that you judge with justice. How favorable is that to which Allah surely admonishes you; surely Allah has been Ever-Hearing, Ever-Beholding." (An-Nisa: 58)

Honesty in Work:

Doing the work the best way is also one of the branches of honesty. The student, the worker, the parents and each and every person in society are required to perfect their duties by doing them honestly and earnestly.

Honesty in Uttering Words:

Another branch of honesty is being committed to speaking good honest words. The Muslim should know the value of the word he utters and its importance. It is better to stay silent, than uttering a bad or insulting word.

Honesty in Keeping Secrets:

The Muslim should never betray his brother, sell him out, or reveal his secrets.

Fruits of Honesty:

- 1- Almighty Allah and the Prophet Muhammad (PBUH) love the honest people, and people love them for that.
- 2- Prevalence of trust and cooperation between the people in society.
- 3- Tranquility, relaxation and easiness in dealings and transactions.
- 4- Promotion of love and positive emotions among people.

How to be Honest?

- 1- By upbringing and educating young children the value and status of honesty in Islam and establishing it in their characters since early childhood.
- 2- Remembering the responsibility and the Day of Resurrection when we will face Almighty Allah to be accounted for our deeds in the present life.
- 3- Seeking to have a positive character in the present life and the great reward in the Hereafter by the will of Allah through embracing good manners, honesty included.
- 4- Remembering the evil consequences of betrayal as it is a proof of hypocrisy.
- 5- Benefiting from the righteous predecessors and their consideration of keeping trusts and dealing with honesty.

Let's revive a great Islamic trait, let's strive to gain the great reward from Almighty Allah.

Peace and blessings of Allah be on our beloved Prophet Muhammad, his family, his companions and all his followers until the Day of Judgment.

Forbearance

There is a strong link between self-confidence on the one hand and forbearance and tolerance towards others on the other. A true great man is the one who opens his heart, acts patient with people, gives people excuses and accepts their apologies.

Fruits of Forbearance:

1- Forbearance is the mean to win Allah's reward and paradise. Narrated al-Tirmidhi and Abu Dawood that the Prophet (Peace Be upon Him) said: "Whoever controls his anger despite having power to express it on his opponent, then on the Day of Judgment Allah will call him in front of everyone and will give him the choice of picking the Hoors ([¹]) of his choice."

2- Forbearance is a proof of the strength of the person because it reflects self-control. Abu Huraira reported that the Prophet Muhammad (Peace Be upon Him) said in this regard: «The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger.» (Sahih al-Bukhari, the Book of Good Manners, hadith No. 6182) This kind of strength is reflected in the actions and sayings of the Prophet Muhammad (PBUH). He was the strongest human as he was the best controller of anger and the most forbearer.

3- Forbearance is the mean to turn your opponents into friends. Almighty Allah says: "And not equal are the fair deed and the odious deed. Repel with that which is fairest; then, only then, he between whom and you there is enmity will be as if he were an intimate constant patron." (Fussilat: 34)

4- Forbearance is the mean to gain people's love and respect. Once it was said: "The first thing that the forbearer gets as a reward for his tolerance is that people become his allies."

1 Hoors: (fair females) with wide lovely eyes in Paradise.

Even though forbearance is a good trait and leads to goodness among people, and that anger is evil yet anger is necessary sometimes but even a must.

There are two kinds of anger:

1- Praised Anger:

It is the anger due to violating sanctities of Allah. No doubt that anger is negative trait except when it is for the sake of Allah as the Prophet Muhammad (Peace Be upon Him) used to do. He did not get angry for something personal and never avenged for himself. He only got angry when sanctities of Allah were violated.

2- Dispraised Anger:

It is the anger that is not for Allah's sake, or for a trivial thing. This kind of anger usually ends with bad consequences.

We can obtain and instill forbearance into our natures through some methods such as:

- 1- Upbringing, education and repetition.
- 2- Remembering the reward of forbearance, its values and the negative consequences of anger and fury.
- 3- Accompanying the patient forbearing people and learning from their life stories.
- 4- Training the self on embracing a forbearing attitude and controlling the feelings of anger.
- 5- Avoiding the cursing and insulting language because it is an honor for the spirit and a sign of morality.

We pray to Almighty Allah to perfect our manners and discipline our

souls. May Allah benefit us of what we write and preach.

Forbearance Status:

Forbearance is an attribute of Almighty Allah; He is the Ever-Forbearing. He sees the sinners but he gives them time to repent to be forgiven: "And know that Allah knows what is in your minds, so fear Him. And know that Allah is Oft-Forgiving, Most Forbearing." (Al-Baqarah: 235)

* Forbearance is a trait in the prophets of Allah. He describes Ibrahim in the Qur'an: "Verily Ibrahim (Abraham) was Al-Awwah (has fifteen different meanings but the correct one seems to be that he used to invoke Allah with humility, glorify Him and remember Him much), and was forbearing." (At-Tawbah: 114, Tafsir Al-Qurtubi). The Prophet (Peace Be upon Him) was very tolerant. He never got angry or harsh when some Muslims made mistakes. Aisha (RA) reported: The Messenger of Allah (PBUH) said, «Allah is Forbearer and loves forbearance in all matters.» (Al-Bukhari and Muslim)

* Forbearance is a trait that Almighty Allah loves. The Prophet Muhammad (PBUH) said to one of his companions: "You have two qualities that Allah loves: Forbearance and Patience." (Sahih Muslim)

What is Forbearance?

Forbearance is to control the self, repress the anger, avoid violence and meet the bad attitude with goodness. This does not mean to accept humiliation and insult; it rather means not to curse or use a foul language with people and to respect them. This way, we elevate our soul over anger and violence and spread goodness and tolerance in society.

Modesty (Hayaa)

We will focus on the summit of good manners, the ornament of faith and the trait of Islam according to a hadith by the Prophet Muhammad (Peace Be upon him) who said: "Every religion has a (distinct) characteristic and the characteristic of Islam is modesty." [Ibn Maajah]

Haya is a term in Arabic that covers a wide number of concepts. In English, it may be translated as modesty, shyness, self-respect, bashfulness, shame, honor and humility, they all can be summarized in modesty. Haya itself is derived from the word hayat which means life. Modesty of the person is based on the life of the heart. When the heart is alive and alert, it means it has modesty.

It is related by Abu Hurairah that the Apostle of Allah (Peace Be upon Him) said: "Faith is composed of seventy and odd branches of which the highest is belief in La Ilaha Il-Lalah [i.e., the testimony of Divine Oneness] and the lowest is the removal of a hindrance from the road, and the sense of modesty is an important branch of Faith." [Bukhari and Muslim]

Fact of Modesty:

Modesty is a quality that urges the person to do every good deed and abandon every bad one. It is a praised trait in the person as it is a proof of goodness that leads to safety and protection from disgrace.

Status of Modesty:

Modesty is an attribute of Almighty Allah. The Prophet Muhammad (Peace Be upon Him) said: «Allah is modest and covering. He loves modesty and privacy.» [Abu Daawood, An-Nasaa'i Al-Bayhaqi, Ahmad]

Modesty is a trait in the character of the Prophet Muhammad (Peace Be upon Him). Narrated Abu Sa'id Khudri: "The Prophet (PBUH) was more modest than a virgin behind her veil and when something displeased him

we realized it from his face.” [Bukhari and Muslim]

Modesty is the characteristic of Islam. The Prophet (PBUH) said: “Every religion has a (distinct) characteristic and the characteristic of Islam is modesty.” [Ibn Maajah]

Modesty is a part of faith, in other words modesty and faith are like inseparable companions. The Prophet (PBUH) said: “Modesty and faith are companions; if one of them is removed the other is removed.” [Sahih al-Targhib wa-al-tarhib]

What is not Modesty:

To be modest does not mean to be silent about the truth, as Muslims should say only the truth, seek knowledge, promote virtue and prevent vice. In these situations, the Muslim should not be modest or shy. He has to be firm, polite and wise in such situations, namely not to be shy to ask about what he does not know. The companions used to ask the Prophet Muhammad (Peace Be upon Him) about the slightest and most delicate matters in their daily lives and he answered them directly without any shyness.

Kinds of Modesty:

1- Modesty towards Almighty Allah:

Modesty is not to be observed only in relation to human beings. First and foremost we should be modest towards the Almighty Creator. Generally, a person who does not entertain respect for his elders and behaves reprehensibly towards or before them is considered to be shameless and impudent, but not one is more unfortunate and insolent than him who feels no shame before the Lord and knowing that Allah sees and hears directly all that he does or speaks. Yet, some people do all sorts of dirty and deplorable things in His presence. Accordingly, if the sense of modesty is alive and active in a person, his life will not only be clean in the sight of fellow-men but he will also commit very few acts of transgression. It is

stated in Tirmidhi that once the Prophet (Peace Be upon Him) observed, while speaking to the Companions: "Practice modesty towards the Lord as it ought to be practiced towards Him." "O Messenger of Allah," replied the Companions, "We practice modesty towards Him". "No", the Prophet said, "It is not that. The proper way of observing modesty towards Allah is that you took care of the head and all the notions and ideas that are contained in it, and you took care of the belly and all that is contained in it [i.e., protected the mind against evil thoughts and the stomach against unlawful food], and remembered what your state is going to be on death and in the grave after death. Whoever did so, know that he fulfilled the duty of observing modesty towards Allah as it ought to be." [Sahih Tirmidhi]

2- Modesty towards the Prophet Muhammad (PBUH):

The Muslim should be modest towards the Prophet (Peace Be upon Him) by committing to his sunnah (prophetic teachings) and following his guidance.

3- Modesty towards Angels:

It is known to Muslims that Almighty Allah orders Angels to guard humans day and night. There are angels who accompany the people of obedience such as those who seek knowledge, the attendants of circles and gatherings of knowledge or remembrance of Allah and the visitors of the ill etc. Almighty Allah clarifies this in the Qur'an: "And surely there are indeed over you Preservers, Honorable Writers, (Who) know whatever you perform." (Al-Infitar: 1012-)

To be modest towards Angels is to respect them and remember that they see us, so they should not see any obscenity or act of disobedience from us. The Prophet Muhammad (PBUH) said: "Beware, never be naked for you are being attended by the angels who never leave you except at the time when you answer the call of nature or when you sleep with your wives. Therefore you should be modest towards them and have regard for

them”. [Al Tirmidhi] Some companions advised people of remembering that Angels are present: “Angels never leave you, so be modest in their presence and be respectful to them.”

3- Modesty towards People:

Modesty towards the self is to be committed to virtue, chastity, respecting privacy and purity of the spirit.

Fruits of Modesty:

1- Almighty Allah loves modesty and he rewards believers for their modesty and fear of Him. Salman reported that the Prophet (PBUH), said, «Your Lord, the Blessed and the Exalted One, is Modest and Generous, and He loathes to turn away His servant empty-handed when he raises his hands to Him in supplication.» [Narrated by Ahmad and Ibn Hibban]

2- Modesty brings goodness as the Prophet Muhammad (PBUH) said: “Modesty does not bring forth anything except goodness.” [Sahih Muslim]

3- Modesty leads to Paradise as it was stated in the hadith by the Prophet Muhammad (PBUH): “Modesty is a part of faith and faith is in paradise and indecency is from evil and evil is in Hell.” [Tirmidhi]

4- Modesty establishes glorifying Allah's rights, namely obeying His commands and avoiding His prohibitions, and fulfilling society's rights.

How to Adopt the Quality of Modesty:

1- It is innate in the child, so it should be developed and nurtured since an early age.

2- Considering and always remembering the mighty and glory of Allah and the torture in Hell. The believer should always bear in mind that a reason to enter Hell is obscenity and lack of modesty.

3- Never to underestimate the rights of people, be generous and considerate to them and follow goodness towards them.

4- Sitting and mingling with people of good manners, and benefiting from the life stories and guidance of modest people.

May Allah guide us all to the path that pleases Him!

Satr (Covering and Sheltering Faults)

All praise and thanks be to Almighty Allah and peace and blessings be

upon His Apostle Muhammad, the Seal of the Prophets.

How many houses are ruined because of unveiling their private matters and concerns! How many problems are caused due to revealing a word or secret that should have been kept! How many wounds are in the hearts because some people have not kept their entrusted secrets! How many miseries happened to people after their privacy is uncovered!

Covering up the shortcomings and faults of people is an excellent manner. It means to cover people's sins and private matters as long as it leads to goodness and not to unveil them to ruin their lives. That is why this quality is very much praised by Almighty Allah. On the Day of Resurrection, Allah will give a matching reward to that man who has such a quality, which means that Allah will forgive his sins and will not call him to account for his sins. If at all He will do so, He will not do it publicly so that he is not embarrassed before others.

The Meaning of Satr:

Satr in Arabic means to cover, veil and shelter people's faults and disgraces.

The Status of Satr:

Satr is an attribute of Almighty Allah:

Allah loves covering and sheltering people's faults and shortcomings and He is the Shelterer, Protector and Coverer. The Prophet Muhammad (Peace Be upon Him) said: «Allah is modest and covering. He loves modesty and privacy.» [Abu Daawood, An-Nasaa'i, Al-Bayhaqi, Ahmad]

On the other hand, Allah does not love those who flaunts with their sins. Whoever deliberately flaunts his sin angers his Lord, Who will not then cover him. Whoever deliberately conceals his sin out of shame before his Lord and before people, Allah will bless him by concealing it. The Prophet (Peace Be upon Him) said: "The believer will come near (his Lord) till his

Lord covers him with His screen and makes him confess his sins. (Allah will ask him), 'Do you know (that you did) 'such-and-such sin?' He will say twice, 'Yes, I do.' Then Allah will say, 'I concealed it in the world and I forgive it for you today.' Then the record of his good deeds will be folded up. As for the others, or the disbelievers, it will be announced publicly before the witnesses: 'These are ones who lied against their Lord.' [Bukhari]

The Prophet Muhammad (Peace Be upon Him) said: "All of my Ummah will be fine except for those who commit sin openly (al-mujahiroon). Part of committing sin openly is when a man does something at night and Allah conceals it, but in the morning he says, 'O So-and-so, last night I did such and such.' His Lord had covered his sin all night, but in the morning he removed the cover of Allah." (Narrated by al-Bukhari, 5721; Muslim, 2990)

Satr is a Trait in the Prophets and the Righteous People:

Almighty Allah loves the quality of satr in humans. It is a trait in the characters of prophets, apostles, and their followers to the Day of Judgment. Narrated Abu Huraira that the Prophet (Peace Be upon Him) said: «(The Prophet) Moses was a shy person and used to cover his body completely because of his extensive shyness." [Bukhari]

The Reward of Satr in the Hereafter is Great:

The reward of the believer who conceals the faults or mistakes of his fellow Muslim is far greater than the reward in the present life. Almighty Allah will shelter him in the most difficult situation in the Hereafter, the Muslim will need shelter, covering and mercy from his Lord on the Day of Judgment when all creatures face Allah to be rewarded or punished based on their record of deeds.

It was related on the authority of Abu Hurairah that the Prophet (Peace Be upon Him) said: «Whosoever relieves from a believer some grief pertaining to this world, Allah will relieve from him some grief pertaining

to the Hereafter. Whosoever alleviates the difficulties of a needy person who cannot pay his debt, Allah will alleviate his difficulties in both this world and the Hereafter. Whosoever conceals the faults of a Muslim, Allah will conceal his faults in this world and the Hereafter. Allah will aid a servant (of His) so long as the servant aids his brother. Whosoever follows a path to seek knowledge therein, Allah will make easy for him a path to Paradise. No people gather together in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquility descends upon them, mercy covers them, the angels surround them, and Allah makes mention of them amongst those who are in His presence. Whosoever is slowed down by his deeds will not be hastened forward by his lineage.» [Bukhari]

Kinds of Satr (Covering):

Covering has many kinds such as:

1- Covering of Awrah ([²]):

The Muslim has to cover his awrah and never reveal it to anyone who is not permissible to see. For example, a man should not look at the awrah of another man, but between a man and his wife there is not such rule. Also, a woman should not look at the awrah of another woman. It was narrated that Abu Sa'eed al-Khudri said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said: "No man should look at the awrah of another man and no woman should look at the awrah of another woman. No man should be with another man under one cover and no woman should be with another woman under one cover." [Narrated by Muslim, 338]

2- Covering during Bathing:

It is necessary (wajib) (and recommended according to another opinion) in the Hanafi school, to cover one's minimum nakedness (between the

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rof ,sgel s<namow a esuaceb ,<strap etavirp> gninaem hsilgnE eht htiw desufnoc eb ot ton
.harwa na si ,elpmaxe

navel and knee for both men and women) even when alone. The exception to this is when there is a need, such as taking a shower, relieving oneself, or changing one's clothes. Even in such situations, it is recommended to minimize the exposure.

Ya'la ibn Umayya reports that the Prophet Muhammad (Peace Be upon Him) said: "Verily Allah is modest and discreet and He likes modesty and discretion. When one of you takes a bath, one should cover one's self." [Hadith Sahih, Sunan Abu Dawud, Sunan Nasa'i & Musnad Ahmad]

3- Concealing the Secrets of Marriage:

Spouses should be protectors and trustworthy towards each other. They are like garments for each other, a garment that cover the body and protects it. Almighty Allah says in the Qur'an: "It is made lawful to you, upon the night of the Fast, to lie (Literally: lying) with your wives; they are a garment (i.e. vestment, mutual protection) for you, and you are a garment for them." (Al-Baqrah: 187) The Sunnah also teaches Muslims to protect their spouses and conceal their secrets. Muslim reports from Abu Sa'eed al-Khudri that the Prophet (Peace Be upon Him) said: "The most evil person in the sight of Allah on the Day of Resurrection is a man who sleeps with his wife and then goes out and spreads her (sexual) secrets." [Sahih Muslim]

4- Concealing Charity:

The Muslim has to pay charity only for the sake of Almighty Allah and His reward in the present life and in the Hereafter. This is why the Muslim should hide and conceal charity or his due Zakah when he gives it to the needy and poor, it should be given in secrecy without anyone seeing, unless he aims to encourage others to do so if he shows it, this should be his intention. At the end, indeed Allah is the All-Knowing of people's intentions.

Conditions of Satr:

If the Muslim wants to conceal the faults of his brother or sister in Islam,

then he has to consider some conditions when he does so that the aim of satr is achieved. Some of these conditions are:

1- Covering or sheltering the faults of a person should not be a mean to humiliate or blackmail him.

2- Concealing the secrets shouldn't ban us from telling our testimony, i.e. if we are asked to testify in a court. Almighty Allah says: "And do not keep back the testimony; and whoever keeps it back, then surely his heart is vicious; and Allah is Ever-Knowing of whatever you do." (Al Baqarah: 283).

3- Satr is based on returning trusts and deposits, namely giving rights back and fulfilling duties. If they are not returned to their owners, then the one who conceals or covers up for the unreliable trustee is an accessory to him in dishonesty. They are both partners and associates in wasting others' rights.

4- If the person whom we cover his faults or mistakes insists on sinning, corruption and extorting others' rights, then we should never cover or conceal his crimes as this might encourage him to increase his illegal and unreligious activities.

Fruits of Satr:

1- Satr extinguishes the fire of corruption and promotes amiability and love among people.

2- Satr achieves happiness to the protector or the one who provides shelter of others. It leads him to the reward of the present life and in the Hereafter.

3- Satr attains and gives to the protector wisdom, prudence, insight and an ability to conceal. These traits are only found in moral people.

How to Gain the Quality of Satr:

1- Contemplating and considering the quality of satr and remembering that Allah Conceals the faults and sins of a person who does the same for his brother/sister in the present life.

2- Applying and following the quality of altruism. To love to your brother what you love for yourself and wish for others what you wish for yourself.

3- Remember the punishment of following or pursuing others' secrets and weak points to expose them to disgrace them. Whoever exposes the secrets or faults of his fellow Muslims or disgraces them, Allah will expose his secret or fault because he aimed to scandalize others so his punishment is of the nature of his bad deed.

May Allah shelter, protect and conceal our faults. May Allah surround us with his patronage, care and lead us to goodness and reward in the present life and the Hereafter, Ameen!

Counsel

All praise and thanks be to Almighty Allah and peace and blessings be

upon the Prophet Muhammad, his family and his companions.

As the old saying go, "who do istikhara ([³]) never fail, who consult never regret." On the other hand, they say, "Who admires his opinion, goes astray". They also say, "Who clings to his opinion, is far from righteousness."

Counsel between people is a great quality promoted by Islam. We will tackle this trait in detail Insha'Allah.

The Meaning of Counsel:

Counsel is to consult and ask the opinion of the wise and insightful people, it is to seek their advice so that to reach the right decision by knowing righteousness and avoiding faultiness.

To seek counsel in Islam is only in matters that are not ordered by Allah, meaning that there is no divine command from Almighty Allah concerning them, and also by Prophet Muhammad (Peace Be upon Him). So, there should be no counsel in a matter that is settled according to a religious text, whether the Qur'an or the Sunnah (Prophetic Teachings).

The Status of Counsel:

Almighty Allah makes counseling a trait of the Muslims and also it is of the same status as praying and giving charity. Allah says in the Qur'an: "And the ones who have responded to their Lord, and kept up the prayer, and their command is counsel between them, and they expend of what We have provided them." (Ashura: 38)

Counsel is a quality in the character of the Prophet Muhammad (Peace Be upon Him). Despite the fact that He was the wisest and most insightful human and he was also supported by the Divine Revelation, he consulted

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his companions in every matter. Narrated Abu Hurira (RA): "I have never seen anyone more consulting with his companions than Allah's Apostle, peace be upon him."

Ruling in Islam is based on three basic foundations: Justice, equality and counsel. This reflects the great rank of counsel in Islam.

What are the Qualities of the Counselor?

The decisive character has to consult an insightful, wise and smart person to help him take the best decision. Scholars put five conditions that qualify the counselor as follows:

1- To have a clever mind and previous experience. Some said: "Consult those who tried things before, they give you priceless experience for free."

2- To have knowledge, piety and belief. Abn Abbas (RA) said: "Who wants to decide about a certain matter and consults a Muslim, Allah will guide him to the wisest decision."

3- To be friendly and willing to advise. The people who are amiable, friendly and willing to advise are honest and loyal in their advice. Al Qurtubi said: "The counselor description is to be wise, experienced, warm-hearted and welcoming towards the person who seeks his consultation."

4- To have a sound free thinking without any heavy concerns or worries. Whoever has a busy concerned mind of many matters, will not give the wisest opinion.

5- To be impartial without having any interest or inclination about the matter. Passions and wants drive the counselor away from giving an honest advice.

The Fruits of Counsel:

- 1- The person seeks the consultation of people by asking their opinions will never regret it. Almighty Allah will lead him to goodness and righteousness.
- 2- Counsel benefits the one who seeks advice, as this way he learns from the experiences of others by profiting from their minds. This helps him avoid errors and damages and stay on the right track.
- 3- Counsel brings hearts together and strengthens bonds.
- 4- Counsel helps to coordinate efforts, benefit from potentials and avoid wasting them.
- 5- Counsel bans oppression and dictatorship as matters will not be settled based on one person's mind, rather on a group of the finest minds in the society.
- 6- Counsel promotes for freedom of expression.

Istikhara:

The Muslim consults the wise and smart people to advise him about his matters and decisions, but before anyone else, he seeks the help of his Creator, Almighty Allah. We seek Him in each and every matter, when we feel confused or lost. We ask His guidance and help. The Prophet Muhammad (Peace Be upon Him) taught us the Istikhara prayer. When a person intends to do something, e.g. marry someone, buy some property or undertake a journey, etc. he should perform two rakaats of salah and thereafter, recite the following dua:

“Allâhumma inni astakhiruka bi ilmika wa astaqdiruka biqudratika wa as'aluka min fadlikal-azimi, fa innaka taqdiru walâ aqdiru wa ta'lamu walâ a'lamu wa anta allamul ghuyâbi. Allâhumma in kunta ta'lamu anna hâdhal amra khayrun li fi dini wa ma-ashi wa aqibati amri faqdir-hu li wa yassir-hu li thumma barik li fihi wa in kunta ta'lamu anna hâdhal amra shari-un li fi dini wa maâshi wa aqibati amri fasrifhu anni wasrifni anhu

waqdir liyal-khayra haythu kâna thumma ardini bihi.”

“O Allah, I ask of You the good through Your knowledge and I ask You to grant me ability through Your power and beg Your favor of infinite bounty, for surely, You have power and I have none, You know all and I know nothing and You are the Knower of all that is hidden. O Allah if in Your knowledge, this matter be good for my faith (Din), my livelihood and the consequences of my affairs in the world and the Hereafter, then ordain it for me and facilitate it from me and grant me blessing in it. But, if in Your knowledge this matter is bad for my faith, my livelihood and the consequences of my affairs in the world and the Hereafter, then turn it away from me and turn me away from it and ordain for me the good wherever it be, and cause me to be pleased with it.”

The Muslim should always perform Istikhara prayer, to ask Allah's guidance in all his matters to lead him to the best decision.

May Allah guide us all to the goodness and help us be of those who follow the best of what they listen to.

Patience

All praise and thanks be to Almighty Allah and peace and blessings be upon the Prophet Muhammad, his family and his companions.

The present life is place of tribulations and the hereafter is the place of rewards. The believer has to face difficulties and tribulations in the present life, and who hasn't?! What we need most is patience especially at our time, the time that witness many expatriations, immigrations, exiles and calamities. It is the time when the true believer who holds tight to his religion, is like the person who holds a burning coal.

We will talk about the great quality of patience that helps people go through difficulties and tests. May we all have patience!

What is Patience?

Patience is adhering to what Allah orders us to follow by fulfilling our duties completely. It is to obey the commands of Allah and avoid his prohibitions. It is to accept difficulties and conflicts that we face, deal with them patiently and with contentment till they are resolved.

Some scholars defined patience as: "Restraining the self from grievance, the tongue from complaining, the organs from hitting or slapping the face or body, tearing clothes, hitting objects and all the violent actions people do when angry or in grief".

The Merit of Patience and Patients:

Almighty Allah rewards the patients more than anybody else. He says in the Qur'an: "And indeed We will definitely try you with something of fear and hunger, and diminution of riches, and selves, and products; and give glad tidings to the patient, Who, when an affliction afflicts them, say, 'Surely we belong to Allah, and surely to Him we are returning.' Upon those are the prayers from their Lord, and mercy; and those are they (who) are the right-guided." (Al Baqarah: 155-157)

The Patients are the leaders and imams of the religion; they help and guide others to face difficulties. Almighty Allah says in the Qur'an: "And We made from among them leaders guiding by Our Command, since

they (endured) patiently and had certitude in Our signs.” (As-Sajdah: 24)

Patience is the trait of prophets:

The life journey of prophets, peace be upon them all, reflects the best examples of patience, forbearance and endurance to spread the call to believe in Almighty Allah.

Listen to what the Prophet of Islam Muhammad (Peace Be upon Him) said about Patience: “Whosoever would be chaste and modest; Allah will keep him chaste and modest and whosoever would seek self-sufficiency, God will make him self-sufficient; and whosoever would be patient, God will give him patience, and no one is granted a gift better and more comprehensive than patience.” [Al-Bukhari and Muslim] Allah’s Apostle Also said: “How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to God and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him.” [Muslim]

Kinds of Patience:

There are many kinds of patience such as:

1- Patience in Obedience to Allah:

The Muslim should be patient in performing acts of worship because they need effort, will and endurance.

2- Patience in Avoidance of Sins:

The Muslim should always resist the temptations that attract him to sins by making them exciting. This needs great deal of patience but it is possible with strong belief.

3- Patience in Tribulations:

The Muslim is patient towards the calamities that befall him in his money, spirit and family. Imam Ali said: “If you are patient then you will face fate with reward, and if you grieve, you will also face fate but unrewarded.”

This means to face it with reward, because whether we like it or not, we have to experience what befalls us.

4- Patience on People's Mischief:

The Prophet (Peace Be upon Him) said: "The believer, who mixes with people and endures their harm, is better than the one who does not associate with people nor endure their harm." [Ibn Maajah]

The Fruits of Patience:

1- The patients will be rewarded by Allah's protection and sustenance. Almighty Allah is with the patients as He says in the Qur'an: "And obey Allah and His Messenger, and do not contend together, (and) so you would be disheartened and your vigor goes away; and (endure) patiently; surely Allah is with the patient."

2- Multiplication of the patient's rewards for their forbearance and endurance: "Surely (the) patient will only be paid their reward in full without reckoning." (Az-Zumar: 10)

3- Gaining Paradise and salvation from Hell: "Surely today, I have recompensed them for that they (endured) patiently; (and) (i.e., because) they are the ones who are triumphant." (Al-Mu'minun: 111)

4- Earning the love and satisfaction of Almighty Allah through forbearance and patience: "And similarly many a Prophet there has been along with whom myriads manifold have fought; so in no way did they feel feeble for whatever afflicted them in the way of Allah, and in no way did they weaken, and in no way did they yield themselves; and Allah loves the patient." (Al-Imran: 146)

Motives of Patience:

1- Contemplating, analyzing and realizing the verses of the Qur'an and prophetic teachings and sayings that focus on the merit of patience.

2- Believing that everything is predestined and happens according to Allah's fate. This will help the Muslim to endure any plight or tribulation he faces.

3- Realizing that Allah's decree for the person is better than what the person chooses for himself. In other words, we should submit willingly to the Will of Allah.

4- Remembering that the most afflicted and tested people are the prophets and righteous people, so being tested does not mean that Allah hate the afflicted, it means Allah is trying him so that if he endures, he will be raised to a higher degree and it will make his faith much stronger.

5- Realizing that the time of the tribulation is limited, no matter how long it is, it will end, so it better end with winning Allah's reward.

May Allah guide us to what pleases and satisfies Him! May Allah give us the blessing of the constant remembering of His names, attributes and blessings!

Truthfulness

All Prayers and Blessings of Allah be upon our master, the most noble Prophet Muhammad. We praise Allah, thank Him, seek His help, guidance and forgiveness. We seek refuge in Allah from the evil in our souls and

the sinfulness of our deeds. "Whomever Allah guides, then he is right-guided, and whomever He leads away into error, then you will never find for him a right-minded patron" (Al-Kahf: 18:17).

There is no doubt that the greatest quality to have in the life of any person after belief is truthfulness. Truthfulness is the foundation of faith while lying is the foundation of hypocrisy. When lying and faith are in one place, then they would be in conflict cause, they can't coexist. The believer can never be a liar. Truthfulness is a superior trait that Islam teaches us.

What is Truthfulness?

Truthfulness semantically means that what the tongue utters agrees with the truth. Generally, it means that the visible is identical with the invisible. The truthful honest person with Allah and with people has an appearance that agrees with his innerness.

The Status of Truthfulness:

Truthfulness is connected with faith. The Companions asked the Prophet (Peace Be upon Him) once: 'Oh Apostle of Allah, can the believer be a coward?' He said, 'Yes.' They said: 'Can he be a stingy?' He said: 'Yes.' They said: 'Can he be a liar?' He said: 'No'. [Classified as good Hadith]

Truthfulness is the trait of all prophets (Peace Be upon Them), it was also the main and most distinctive quality of Allah's Apostle (Peace Be upon Him). Before the time of his Prophethood, people called him as-Sadiq (the Truthful) and al-Amin (the Honest).

Truthfulness is a rescue, the consequence of saying the truth is righteousness and salvation even if the person who is telling the truth is expecting badness, yet it will only bring goodness. Almighty Allah says: "Obedience and beneficent saying. Then, when the Command is resolved, then if they were sincere to Allah, indeed it would be more charitable (i.e., better) for them." (Muhammad: 21)

Truthfulness is tranquility and serenity as the Prophet Muhammad (Peace Be upon Him) said in a hadith: "Leave what causes you doubt and turn to what does not cause you doubt. Truth is tranquility, but falsehood is doubt.» (Ahmad, Tirmidhi and Nasai)

Kinds of Truthfulness:

- 1- Truthfulness with Almighty Allah by having an honest intention of doing good deeds only for the sake of Allah.
- 2- Truthfulness with people by adhering to the truth while talking with people and never to utter a lie.
- 3- Truthfulness with the self as the honest Muslim admits his faults and flops to correct them.

When is it permitted to lie?

There are three cases in which it is permitted for the Muslim to lie and Allah will not punish him if he does. On the contrary, he will be rewarded for not telling the truth in these following cases:

- 1- Reconciling between opponents.
- 2- Lying on enemies in wars.
- 3- In marriage: it is not from the manners of Islam that the husband tells his wife she is ugly, even if it is the truth. The husband has to tell his wife a good word, even if he does not believe it is actually in her

Dispraised Truthfulness:

Some kinds of truth are as bad and disgracing as lying such as:

- A- Gossip: It is to say something about your brother that he does not want to be said or known to people. Something that would make him/her looks bad.

B- Backbiting: It is to tell something that would cause hard feelings and hatred between two persons or more, usually by a two-faced individual.

The Fruits of Truthfulness:

- 1- The least thing that a truthful person achieves in life is having strong logic and respectful presence.
- 2- Winning the fruits of Taqwa (Piety) in the present life and the Hereafter.
- 3- Gaining a strong belief as truthfulness is the basis of faith.
- 4- The truthful person gains the trust of people around him.

How to gain the quality of truthfulness:

- 1- Remembering the reward of the truthful people and their high status.
- 2- Sitting and befriending the truthful individuals because dealing with them makes us want to be like them and earn the same high manners.
- 3- Praying and supplicating to Allah to give us this great quality because supplication is the best mean to reach the best of manners and character.

May Allah give you such great quality! May He grant his servants the highest reward of truthfulness in Paradise!

Justice

All Prayers and Blessings of Allah be upon our master, the most noble Prophet Muhammad, his family, his wives and his companions. We praise Allah, thank Him and seek His help, guidance and forgiveness.

We will talk about the scale that Allah sets for creations to have justice; it is one of the rules of life. No order in life except through this scale, and no reform without it. It is the scale of justice, a quality that Islam calls for.

What is Justice?

Justice is righteousness; it is giving the person his right and taking from him what he should give.

The Status of Justice:

Justice is an attribute of Almighty Allah as He is The Just. The Prophet (Peace Be upon Him) reports that Allah Almighty says in a Qudsi Hadith: «O My servants! I have forbidden injustice for Myself and have made injustice forbidden for you. Do not be unjust to one another.» [Muslim 16132/]

Justice has a high rank for Almighty Allah: "And be equitable. Verily! Allah loves those who are equitable." (Al-Hujurat: 9)

A lot of verses in the Qur'an order believers to adhere to justice. They encourage believers to be just towards everybody and call them to stick to righteousness. Almighty Allah says: "Surely Allah commands to justice and fairness and bringing (charity) to a near kinsman, and He forbids obscenity and maleficence and iniquity. He admonishes you that possibly you would be mindful." (Nahl: 90)

Kinds of Justice:

We have to be just in everything, but here we will mention some main situations in which justice is required:

1- Justice between Opponents:

The Prophet Muhammad (Peace Be upon Him) is a role model in applying justice. Two men from the Ansar ([⁴]) came to the Prophet (PBUH) to arbitrate between the two of them in a certain matter. The Prophet (PBUH) told them that whoever takes the right of his brother is like taking a piece of hell. The two men cried and each one of them gave to the other his right.

2- Justice in Measures and Scales:

Almighty Allay says: "And the heaven, He raised it up, and laid down the Balance. That you should not be inordinate in the Balance, and keep up the weight with equity, and do not cause loss in the Balance." (Ar-Rahman: 79-)

Also, mentioned in the Qur'an what the Prophet Shuaayb told the people of Madyan: "And my people, fill up the measuring and the balance with equity and do not depreciate the things of mankind, and do not perpetrate (mischief) in the land as corruptors."

3- Justice in Polygamy:

The Muslim is just with his wife by giving her all her rights. If he has more than one wife, he has to be just towards them in food, drinks, clothes, housing and expenditure. He also has to be just in the money he spends for each of them. The Prophet Muhammad (Peace Be upon Him) was just and fair towards his wives, May Allah be Pleased with them. From Aisha (RA) that the Prophet (PBUH) used to divide between his wives and was just between them and he (PBUH) said: «O Allah, this is my division in that which I control (or «own») so do not blame me regarding that which you control and I do not control.» [Hadith Sahih, Termidhi]

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4- Justice between Children:

The Muslim is just towards his children even when he kisses them. He should not favor one of them over the others by a gift or grant, so that they don't feel sad or hate each other for that. The Prophet Muhammad (Peace Be upon Him) said: "Fear Allah and be fair to your offspring." (Hadith Sahih)

5- Justice in Testimony:

Justice is to testify of what you actually saw or heard as a witness. If a person testifies of anything that is not the truth, then he is a false witness. Allah Says in the Qur'an: "We do not charge (any) self except to its capacity; and when you say (anything), then be just (i.e., do justice) even if he were a near kinsman. And fulfill the covenant of Allah. That is what He has enjoined you with, that possibly you would be mindful." (Al-Anaam: 152). Also, it is recorded in the two Sahihs that `Abdur-Rahman Ibn Abi Bakrah said that his father said, «The Prophet (Peace Be upon Him) said, should I inform you about the greatest of the great sins We said, `Yes, O Allah's Apostle!` He said, to join others in worship with Allah and to be undutiful to one's parents. He was reclining, then he sat up and said; and I warn you against false testimony and false speech. He continued repeating it until we wished that he would stop.»

The Fruits of Justice:

- 1- Justice gives security to the weak and poor people; it makes them feel proud and satisfied that their rights are not wasted.
- 2- Justice spreads love among people and between the ruler and his citizens.
- 3- Justice stops tyrants from their oppression and the greedy from their greed. It protects rights, properties and dignity.

The Means to Be Just:

- 1- Educating and raising children on justice in word and deed.

2- Adhering to justice and forcing the self on sticking into this high trait even if it is against personal desires. If the person wants people to be just with him, he also should be fair towards others.

3- Remembering the consequences of oppression and the torture destined for oppressors in the present life and the hereafter. Abu Musa Al-Ash'ari narrated that Prophet Mohammad (Peace Be upon Him) said: «Indeed Allah gives respite to the oppressor until when He takes hold of him, He does not let him go.» Then the Prophet (PBUH) recited: "And thus is the taking away of your Lord when He takes away the towns (while) they are unjust; surely His taking away is painful (and) strict." [Muslim & Bukhari; Verse is Hud: 102]

May Allah benefit us of what we write and preach! May Allah guide us to the best of manners and character!

Virtuousness

All praise and thanks be to Almighty Allah and peace and blessings be upon the Prophet Muhammad, his family, his wives and his companions.

In the past, the enemies of our Ummah said, "alcohol and a prostitute can destroy the Ummah of Mohammed (Peace Be upon Him) more than any cannon or gun, so drown them in materialistic desires."

The Prophet of Mercy Muhammad (Peace Be upon Him) warned us against the temptation of women. He (PBUH) said, "I have not left behind me any fitnah (temptation) more harmful to men than women." (Narrated by al-Bukhari, 5096; Muslim, 2740)

The cure of this temptation that Qur'an offers is so creative and effective. The mean that Islam encourages Muslims to follow to protect themselves from the dangers of lewdness is sticking to virtue. The Qur'an urges them to adhere to virtuousness and calls them to purify their hearts, souls and bodies.

What does Virtuousness Mean?

Virtuousness is the quality of being abstemious and pure. It is abandoning what is not permissible like prohibitions, worldly desires and asking for charity, namely begging. It is a high manner of faith that brings goodness and blessings for the virtuous in the present life and the hereafter. Yet, it does not mean not to enjoy worldly pleasures according to the commands of Allah and the teachings of Islam. For example, it is a command to be virtuous and avoid fornication, but it is encouraged to get married and satisfy one's desires with the spouse.

The Merit and Status of Virtuousness:

Almighty Allah praises the people of virtue as they are the successful and prosperous in the Day of Judgment. Allah says: "The believers have already prospered, the ones who in their prayer are submissive, the ones who from idle talk are veering away, the ones who at giving the Zakat (i.e., paying the poor-dues) are active (Literally: are performers), and the ones who are preservers of their private parts- Except from their spouses and what their right hands possess, then surely they are not blameworthy. (literally: other than being blameworthy)" (Al-Muminun: 16-)

Virtuousness is the quality of prophets (Peace Be upon Them). All meanings of virtue is embodied in the story of Prophet Yusuf (Peace Be upon Him) when he refused the temptation of the wife of the governor of Egypt (the wife of Al-Aziz) who solicited Yusuf about himself.

Ibn al-Qayyim, May Allah have Mercy on him, said about virtuousness: "Virtue gives a stronger pleasure than satisfying the sexual desire. Virtue starts with prevention then ends with pleasure. As for satisfying the sexual desire, it is the other way around."

Kinds of Virtuousness:

1- Virtuousness of the Organs:

The Muslim keeps his hand, leg, eye, ear and private parts from prohibited actions. He/she should not be beaten by his desire, namely to satisfy it in the right and permissible way.

2- Virtuousness of the Body:

The Muslim covers his body, and does not show his awrah ([⁵]). The Muslim woman should wear a hijab to be modest and virtuous.

3- Virtuousness towards People's Money:

The Muslim is virtuous and pure as he does not take the money of others, unless he has the right to do so. Also, the Muslim should never take from the money of the orphans for himself if he is the guardian and trustee on the orphan's money. Allah says: "And try the orphans until they reach (the) marriageable age. So, in case you perceive in them right-mindedness then pay over to them their riches, and do not eat them up extravagantly and in anticipation of their (attaining) majority. And whoever is rich, then let him keep abstaining, (i.e. let him abstain generously) and whoever is poor, then let him eat (of it) with beneficence. So, when you pay over to them their riches, then take witnesses over them; and Allah suffices as Ever-Reckoner."

4- Virtuousness in Eating and Drinking:

The Muslim is virtuous in terms of consumption of food too; this means he does not eat any food from an impermissible source. The Prophet Muhammad (Peace Be upon Him) said: "Hellfire is more deserving of every flesh that grew from unlawful consumption."

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5- Virtuousness of the Tongue:

The tongue of the Muslim has to be pure from any cursing or fowl language. He should only talk in goodness and never utter a bad word. The best role model to learn from is our beloved Prophet (Peace Be upon Him). He was the most virtuous human on earth. Narrated by Anas bin Malik: The Prophet (PBUH) was not one who would abuse (others) or say obscene words, or curse (others), and if he wanted to admonish anyone of us, he used to say: «What is wrong with him, his forehead be dusted!» (Sahih al-Bukhary, The Book of Good Manners, Hadith Number 6100)

Abdullah Ibn Masoud narrated that the Prophet (PBUH) said: “A believer is not a slanderer, a curser, an abuser, nor an impudent man.” (Recorded by at-Tirmidhi, No. 1977 and corrected by Al Albani)

6- Virtuousness of Self-Sufficiency:

The Muslim does not seek charity or ask for handouts. He does not beg for money, but rather works for it. Hakim bin Hizam narrated: The Prophet (Peace Be upon Him) said: “The upper hand is better than the lower hand (i.e. he who gives in charity is better than him who takes it). One should start giving first to his dependents. And the best object of charity is that which is given by a wealthy person (from the money which is left after his expenses). And whoever abstains from asking others for some financial help, Allah will give him and save him from asking others, Allah will make him self-sufficient.” (al-Bukhari, Muslim)

Fruits of Virtuousness:

- 1- Almighty Allah describes the virtuous believers as: “They are those (who are) the inheritors, who will inherit Paradise. They are therein eternally (abiding).”
- 2- The virtuous believer will be among the seven under the Shade of Allah (SWT) in the Day of Judgment. Abu Hurairah narrated that the Prophet

(Peace be upon Him) said: "There are seven whom Allah will shade in His Shade on the Day when there is no shade except His Shade: a just ruler; a youth who grew up in the worship of Allah, the Mighty and Majestic; a man whose heart is attached to the mosques; two men who love each other for Allah's sake, meeting for that and parting upon that; a man who is called by a woman of beauty and position [for illegal intercourse], but he says: «I fear Allah», a man who gives in charity and hides it, such that his left hand does not know what his right hand gives in charity; and a man who remembered Allah in private and so his eyes shed tears.» (Saheeh al-Bukhari, No. 629 & Saheeh Muslim, No.2248)

3- Avoiding serious diseases that people who do fornication might catch, such as HIV and syphilis.

4- Virtuousness and abstinence protects society and preserve it. Indeed, who avoids unlawful and unreligious acts will protect his household as well.

Means of Virtuousness:

1- Lowering the gaze by not staring to what Allah prohibits, as looking to impermissible desires is one of the biggest reasons to commit obscenity.

2- Abiding to wearing modest clothes and hijab by Muslim women. It isn't only protection for Muslim women, it is also a mean to spread the qualities of chastity and virtue in society.

3- Abstinence and virtue promote marriage and stability in society; this is why the Prophet (Peace Be upon Him) called the youth to marry in an early age if they can to protect themselves. Allah's Apostle (PBUH) said: "O young men, those among you who can support a wife should marry, for it restrains eyes from casting (evil glances) and preserves one from immorality; but those who cannot should devote themselves to fasting for it is a means of controlling sexual desire."

4- Knowing and realizing that Almighty Allah sees us and knows the secrets and what is hidden in chests, He is the All-Knowing.

May Allah purify our hearts, ears and sights! We ask Allah for guidance, piety, chastity and virtue.

Generosity

All praise and thanks to Allah the Generous, the Superb Bestower and Peace and Blessings of Allah be upon our Beloved Prophet Muhammad, his family, his wives, his companions and followers until the Day of Judgment.

We will talk about a superb trait and a great manner. It is the most beautiful quality in the character of Prophets, Apostles and the righteous. They all called humans to follow such quality, namely the quality of Generosity.

The person who is characterized with generosity is of a high status and rank, and usually people listen and turn to him. Any person who was characterized with generosity had also leadership whether at the time of Jahiliyah ([6]) or Islam, he ruled because of being generous first and foremost.

What is Generosity?

Generosity is the quality of being noble and noble-mindedness. It is a candid estimation of other men's virtues and good qualities. It is the

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summation of all praised qualities of goodness, honor, munificence, bestowal and liberality in giving and expenditure. Abu Hurayra said, «The Messenger of Allah, Peace and Blessings of Allah Be upon Him, was asked, «Which people are the most generous?» He replied, «The most generous of them in the sight of Allah are those with the most taqwa (piety).» They said, «That is not what we are asking about.» He said, «The most generous of people was Yusuf, the Prophet of Allah, son of the Prophet of Allah, who was the son of the Intimate Friend of Allah (Ibrahim).» They said, «That is not what we are asking about.» He said, «Are you asking about those of Arab origin?» «Yes,» they replied. He said, «The best of you in the Jahiliyah is the best of you in Islam when you have understanding from Allah).» (al-Bukhari)

The Status of Generosity and Munificence:

Generosity is an attribute of Almighty Allah. He is the Generous, the Superb Bestower. He is the Gracious Giver whose bestowal is unlimited.

Generosity is a quality of Prophets (Peace Be upon Them). The Prophet Muhammad (Peace Be upon Him) was the most generous human in terms of honor and lineage. He was the most munificent giver with liberality in giving and expenditure.

The Mother of Believers, Aisha (RA) reported that they once slaughtered a sheep, and then distributed all parts of the sheep as a charity except for the shoulder which she kept for them. When the Prophet (PBUH) asked her about what remained from the sheep (after distributing it), she said «Nothing remained except for the shoulder», so the prophet (PBUH) commented «Everything remained except for the shoulder.» (Sahih At-Tirmidhi)

Allah motivates us in several verses in the Qur'an to spend in charity and goodness: "And whatever charity (benefit) you do expend, (then) it is for yourselves; and whatever you expend (should be) for nothing except

for your seeking the Face of Allah; and whatever charity you do expend will be (paid) to you in full, and you will not be done an injustice.” (Al Baqarah: 272)

The Prophet Muhammad (Peace Be upon Him) encouraged Muslim to be generous. Abu Hurayrah (RA) narrated that the Messenger of Allah (PBUH) said: «Whoever believes in Allah and the Last Day, let him say what is righteous or keep silent. Whoever believes in Allah and the Last Day, let him be kind to his neighbor. And whoever believes in Allah and the Last Day, let him be generous to his guest.» (Sahih Muslim)

Kinds of Generosity:

Since Generosity describes many praised qualities, it has many kinds such as:

1- Generosity towards Allah:

The Muslim is generous towards Allah by being obedient and devoted to His worship. It means to know Allah by seeking knowledge and educating himself about teachings of Islam and the Qur'an. It is to know the commands of Allah to follow them, and prohibitions to avoid them.

2- Generosity towards the Prophet (PBUH):

Generosity towards the character of the Prophet Muhammad (Peace Be upon Him) comes through following the Sunnah (Prophetic Teachings) pursuing his path, learning about his life (PBUH), his guidance and respecting him.

3- Generosity towards Yourself:

Generosity towards the self is never to insult yourself and never to utter a bad word, nonsense or aimless talking. In Surat Al-Furqan, Almighty Allah describes the true believers as Ibad ur-Rahman the servants of the All-Merciful: “And the bondmen of The All-Merciful are the ones who

walk on the earth gently, and when the ignorant address them, they say, "Peace!" (Al-Furqan: 63) Reading further the verses that describe such honorable servants of Allah, we find out that they are the ones who: "when they pass by idle talk, they pass by honorably." (Al-Furqan: 72)

4- Generosity towards Family and Relatives:

The Muslim is generous towards his spouse, children and relatives by treating them well and giving expenditure, in other words not to be miser. Abu Huraira reported that Allah's Apostle (Peace Be upon Him) said: «Of the dinar (unit of currency) that you spend as a contribution in God's path, or to set free a slave, or as charity given to a needy, or to support your family, the one yielding the greatest reward is that which you spent on your family. (Sahih Muslim, Book 005, Chapter 12, Number 2181)

5- Generosity towards Guests:

Being generous towards guests is a very high manner and praised quality in any human. The Prophet (Peace Be upon Him) taught us about the importance of being generous and benevolent towards guests. Abu Hurayrah (RA) narrated that the Apostle of Allah (PBUH) said: «Whoever believes in Allah and the Last Day, let him say what is righteous or keep silent. Whoever believes in Allah and the Last Day, let him be kind to his neighbor. And whoever believes in Allah and the Last Day, let him be generous to his guest.» (Sahih Muslim)

Fruits of Generosity:

1- Generosity brings the Muslim closer to Paradise and protects him from Hell. Indeed, Islam highly encourages generosity and condemns misery. Abu Hurairah reported that the Prophet Muhammad (PBUH) said, «A generous person is close to Allah, close to Paradise, close to people, and far from Hell. However, a miserly person is far from Allah, far from Paradise, far from people but close to Hell. Allah loves more an ignorant man who is generous than a worshiper who is miserly.» (Tirmidhi)

2- Generosity and giving charity does not decrease wealth. The Prophet

Muhammad (Peace Be upon Him) said: «Sadaqah (charity) does not decrease wealth.» (Muslim) In fact, it increases wealth and causes abundance and richness in health, happiness, family and every blessing in our lives. Abu Hurairah (RA) narrated that the Prophet (PBUH) said, “Every day two angels come down from Heaven and one of them says, «O Allah! Compensate every person who spends in Your cause’, and the other (angel) says, «O Allah! Destroy every miser.”” (Bukhari)

3- Generosity is nobility in the present life and honor in the hereafter. It gives a good reputation to the generous person and a positive image among people.

4- Generosity makes the person lovable by his family, neighbors, relatives and everybody.

Motivations of Generosity:

1- To realize that the wealth is Allah's, as everybody and everything are owned to Almighty Allah, for He is the Creator of Heavens and Earth.

2- To trust Allah, be faithful and never fear of poverty if we spend in charity and Allah's path.

3- To follow the footsteps of the Prophet Muhammad (Peace Be upon Him) and the great Companions in spending their money to spread religion, feed the poor and build the Ummah (Islamic Nation).

4- To train ourselves on generosity and munificence at all times of the year, especially in the month of Ramadan, the two Eids (Eid ul-Fitr and Eid ul-Adha), and all occasions that require us to spend and help the poor, needy and afflicted.

5- To remember the great reward from Allah in the present life and the hereafter. Indeed, the consequences of generosity and expenditure are success and winning.

May Allah bless us all! May Allah make us of the generous people in word and deed! May Allah bless us with getting his mercy, satisfaction and forgiveness!

Fulfillment

All praise and thanks be to Allah, The Lord of the Worlds. Indeed, good reward will be for the pious. Peace and blessings be upon our Beloved Prophet Muhammad, the Messenger of Mercy to all creatures.

Fulfillment of covenants is a blessed trait, a great quality and an attribute of honest souls. It is highly regarded and praised among people. It is one of the best human qualities, as people have to cooperate and no cooperation can be achieved unless they fulfill their covenants and stick to them. If it was not obligatory that people fulfill their covenants and promises, hatred and animosity would have prevailed on earth.

What is Fulfillment?

Fulfillment is to commit to all covenants, promises and duties. Almighty Allah orders us to fulfill covenants and pledges; He says: "And fulfill the covenant. Surely the covenant will be questioned of." (Al-Israe: 34) He also says: "And fulfill the covenant of Allah when you have covenanted, and do not break the oaths after they have been affirmed. And you have already made Allah Sponsor over you; surely Allah knows whatever (things) you perform." (Al-Nahl: 91)

The Status of Fulfillment:

1- Fulfillment is an attribute of Allah Almighty. Indeed, Allah fulfills his covenant with his servants. He Says: "and who fulfils his covenant (better) than Allah!" (At-Tawbah: 111)

2- Fulfillment is a quality of Prophets (Peach Be upon Them). Allah praises the Prophet Ibrahim in the Qur'an when He Says: "And Ibrahîm, (Abraham) who constantly fulfilled the Message." (An-Najm: 37)

3- Fulfillment is a quality of honest believers. Allah describes sincere believers as: "Among the believers are men who are sincere to what they covenanted with Allah. So, of them are (they) who have accomplished their life-time. (i.e., fulfilled their vows by) And of them are (they) who are still waiting, and in no way have they exchanged the least exchanges."

4- It is the quality of the ones endowed with intellects. Allah Says in the Qur'an: "So, is he who knows that what has been sent down to you from your Lord is the Truth, like him who is blind? Surely only the ones endowed with intellects do remind themselves - Who fulfill the covenant of Allah and do not break the compact." (Ar-Raad: 1920-)

Those who fulfill the covenant of Allah are blessed with His love and mercy. Allah Almighty Says: "Yes indeed, (but) whoever fulfils his covenant and is pious (to Allah), then surely Allah loves the pious." (Al-Imran: 76)

Kinds of Fulfillment:

1- Fulfillment towards Allah:

There is a great covenant between Man and Almighty Allah, namely to worship only Allah, and not to associate any partners with Him in worshipping. Almighty Allah Says: "Did I not covenant you, O you Seeds (Or: sons) of Adam, that you should not worship Ash-Shaytan (Satan), surely he is an evident enemy to you. And that you should worship Me? This is a straight Path." (Ya-sin: 6061-)

2- Fulfillment of Covenants and Compacts:

Islam prompts Muslims to adhere to their covenants, contracts and

compacts. Allah Says: "O you who have believed, fulfill your contracts." (Al-Maidah: 1) Muslims have to fulfill the conditions that they agreed upon. In a Hadith (narration), the Prophet (Peace Be upon Him), said: "Muslims should abide by their conditions, except a condition that makes unlawful what is lawful or makes lawful what is unlawful." (Hadith Sahih, At-Tirmidhi and others)

3- Fulfillment of the Measure and Balance:

The Muslim has to fulfill the measure and balance in equity for people. Allah Says in the Qur'an: "And my people, fill up the measuring and the balance with equity and do not depreciate the things of mankind, and do not perpetrate (mischief) in the land as corruptors." (Hud: 85)

4- Fulfillment of Vows:

Muslims fulfill their vows and perform the acts of worship which they have made incumbent upon themselves desiring the nearness of Allah. Almighty Allah Says: "They perform their vows, and they fear a Day whose evil is spread far and wide." (Al-Insan: 7) The vow has to be a good thing; otherwise the person should not fulfill it if it is evil or harmful.

Fruits of Fulfillment:

- 1- Spread of goodness and virtue.
- 2- Promotion of love and continuity of friendships.
- 3- Exclusion of chaos and building trust.
- 4- Establishing security and psychological stability among people.
- 5- Fulfillment leads to piety. Allah Says: "Yes indeed, (but) whoever fulfils his covenant and is pious (to Allah), then surely Allah loves the pious."

(Al-Imran: 76)

How to be Fulfilling and Dependable?

- 1- Remembering this quality from time to time and ascertaining its importance.
- 2- Remembering that fulfillment of covenants is an honor to every Muslim as it is a duty. Actually, it is a great humanitarian and moral value.
- 3- Contemplating over the lives of righteous predecessors and their loyalty and fulfillment of covenants.
- 4- Remembering the consequences of betrayal and the bad status of the disloyal person among people.

May Allah help us all to what pleases and satisfies Him! May Allah lead us to the best of manners in terms of word and deed!

Preserving the Tongue

All praise and thanks to Almighty Allah. The heavens and the Earth and all between them abound with Your praises, and all that You will abounds with Your praises. O Possessor of praise and majesty, the truest thing a slave has said (of You) and we are all Your slaves. O Allah, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.

Peace and blessings be upon Prophet Muhammad, his family, his wives, his companions and followers until the Day of Judgment.

“If speech is silver, silence is gold” is a great advice by Luqman the Wise (Peace Be upon Him) to his son. It is a magnificent wise saying, if people

apply it they will benefit a lot from it.

Don't you see how small the tongue is, yet it has such a great effect. None can evade the negative results of a loose tongue except who bind it with religious teachings.

Hence, preserving the tongue is considered a great Islamic morality and Muslims are highly encouraged to watch out what they utter.

The meaning of Preserving the Tongue:

The meaning of preserving the tongue is to utter only goodness and abandon badness, namely to avoid any foul or abusive language, insult, backbiting, cursing and gossip.

Everyone is responsible for what he utters or speaks. It is written down in his deed record and he will be accountable for it on the Day of Judgment. Almighty Allah Says: "In no way does he utter a saying except that close to him is a (Guardian) constantly ready." (Qaf: 18)

The Status of Preserving the Tongue:

The status of preserving the tongue is reflected in the many hadiths that clarify and intensify the importance of the tongue and the word it utters.

The Prophet Muhammad (Peace Be upon Him) said: «The faith of a man cannot be straight unless his heart is straight, and his heart cannot be straight unless his tongue becomes straight.» (Musnad Imam Ahmad)

Abu Saïd Al-Khudri (May Allah be pleased with him) said: The Prophet (PBUH) said, «When the son of Adam gets up in the morning, all the limbs humble themselves before the tongue and say: Fear Allah for our sake because we are with you: (i.e., we will be rewarded or punished as a result of what you do) if you are straight, we will be straight; and if you

are crooked, we will become crooked.» (At-Tirmidhi)

Abu 'Abdur-Rahman Bilal bin Al-Harith Al-Muzani (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, «A man speaks a good word without knowing its worth, Allah records for him His good pleasure till the day he will meet Him; and a man utters an evil word without realizing its importance, Allah records for him His displeasure till the day he will meet Him.» (Imam Malik and At-Tirmidhi)

Speech Regulations:

Whoever wants to survive the evils of the tongue, he has to adhere to the following:

- 1- To speak in a way that benefits himself or others, or to drive away a harm from himself or others.
- 2- To choose the right time to speak as according to the old saying: "for each situation, there is a certain speech".
- 3- To speak the words which fulfill the aim without exaggerated abbreviation or boring verbosity.
- 4- To choose words before saying them, as the uttered words are a reflection of the mind and manners.
- 5- Not to exaggerate in giving praise or dispraise as praising someone excessively is considered toadyism and hypocrisy, on the other hand dispraising someone excessively is a kind of satisfying one's thirst for revenge, getting even or venting to one's anger.
- 6- Not to utter any foul or abusive language, in other words, not to utter anything but goodness.
- 7- To keep the tongue busy with Zikr (Remembrance of Almighty Allah

by mentioning his names, attributes and constant supplication). Muslims should say only good positive speech.

Division of Speech:

Divisions of speech prove that silence is a priceless grace. They are four as follows:

1- The first kind is pure harm:

It is lying, false testimony or perjury, gossip and backbiting. Those are dispraised talking that we should totally avoid.

2- The second kind is pure benefit:

It is the promotion of virtue and prevention of evil, preaching and reminding of Allah and the Last Day. The Prophet Muhammad (Peace Be upon Him) said: "Whoever believes in Allah and the Last Day, let him say that which is good or observe silence." (Hadith Sahih)

3- The third kind is neither harmful nor beneficial:

This kind is just curiosity, a waste of time and forfeiture.

4- The fourth kind is a mix of harm and benefit:

This kind is dangerous as it combines goodness and badness such as hypocrisy, gossip, praise and curiosity in a way that is hard to differentiate or tell which is good and which is bad.

Fruits of Preserving the Tongue:

1- Winning the satisfaction and blessings of Almighty Allah, as the Prophet Muhammad (Peace Be upon Him) said: «A man speaks a good word without knowing its worth, Allah records for him His good pleasure till the day he will meet Him; and a man utters an evil word without realizing its importance, Allah records for him His displeasure till the day he will

meet Him.>> (Imam Malik and At-Tirmidhi)

2- Preserving the tongue leads to Paradise. The Prophet Muhammad (Peace Be upon Him) said: "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts), I guarantee Jannah (Paradise) for him." [Bukhari] He (PBUH) also said: "Who protects his tongue from unlawful utterances and his private parts from illegal sexual intercourse; I shall guarantee him entrance into Paradise." (Bukhari and Muslim)

3- Becoming the best of Muslims is another fruit of preserving the tongue. Abu Mousa Al-Ash'aree said, "I asked the Messenger of Allah: Who is the best Muslim? The Messenger of Allah replied, "He is the one from whom Muslims are safe from the evil of his tongue and hands." (Muslim)

4- The salvation from the torture in Hell. The Prophet Muhammad (Peace Be upon Him) said: "He who observes silence will be saved." (At-Tirmidhi)

5- Relief from all concerns, troubles and problems.

Acts that Help Preserve the Tongue:

1- Seeking Allah's help from the evil of the tongue. The Prophet Muhammad (Peace Be upon Him) said: «O Allah, I seek refuge in You from the evil of my hearing, of my sight, of my tongue, of my heart, and of my private parts» (Tirmidhi, Abu Dawud, Nisa'i, Hakim; al-'Iraqi confirms its authenticity)

2- Remembering the rewards of preserving the tongue in the present life and the Hereafter.

3- Remembering the negative consequences of not preserving the tongue, namely talking a foul abusive language, uttering bad words, gossip, backbiting and slandering. They decrease good deeds and outweigh the

balance of bad deeds. When Muslims remember this and bear it in mind, their determination will be stronger and firmer to preserve their tongues.

4- Staying silent or saying goodness.

5- Solving and eliminating all the reasons that lead to the evil of the tongue such as anger, animosity, envy, arrogance, conceit, bragging and boasting.

By this, we have come to an end of this series about the best of Islamic qualities. We ask Allah to make such effort in the balance of our good deeds. We ask Allah to make it a deed in our favor not against us. May Allah accept this work for the benefit of us all! May Allah help us apply what we preach! Indeed, religion is advice, as the Prophet Muhammad (Peace Be upon Him) said.



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